

Church News

(Continued on page 17.)

in 1914, \$510,648; in 1915, \$521,182; in 1916, \$527,665; and in 1917, \$570,856; yet these gifts have not kept pace either with the increasing membership of our Church at home or the increasing cost of our irresistibly expanding work abroad. At this rate it will take our living members nearly a quarter of a century to reach the \$1,000,000 per year required for the adequate handling of our Foreign Mission task.

The Force.

Last year seventeen missionaries were added to our force and eleven withdrawn from it—one by resignation, ten by deserved promotion by the Master himself.

"Servants of God, well done!

Rest from your loved employ.

The battle fought, the victory won.

Enter your Master's joy."

Into our foreign parish of nearly 32,000,000 our Church of about 370,000 has sent 377 reapers—154 men and 223 women—or about one abroad to every 1,000 at home. Is this overdoing Foreign Missions? Does the Saviour think so as he looks down, this tenth anniversary of our Church's acceptance of the exclusive responsibility for evangelizing a definite territory abroad, and sees in a single section of that territory, as yet untouched by any gospel agency, 10,000,000 people sinning, suffering, dying, in total heathen darkness?

Voices From the Field.

"How long must we wait for even one more man? Cutting down mission work is like cutting off the hands and feet of a healthy, growing boy. The Christians here, and even the heathen, know that America is enormously and increasingly wealthy. The obvious conclusion is: American Christians do not care for the Chinese Christians and care less for the Chinese heathen. If the Church does not wake up and do her utmost now, it will be harder than ever later to do anything."

"Women inquirers in more than a hundred towns and hamlets are begging and entreating us to go or send some one to teach them. It is this way all over our large field, more waiting to be taught than we can possibly reach. The country is so opened up now and our laborers so few."

"Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest."

"How can they hear without a preacher, and how can they preach except they be sent?"

"Lord, what wilt thou have me to do?"

OVERTURE TOUCHING LICENSURE

By Rev. J. M. Holladay.

"The Presbytery of Pee Dee overtures the Synod of South Carolina to overture the General Assembly, requesting that an ad interim committee be appointed to study the whole matter of licensure and ordination of probationers, looking to a change of our Book of Church Order so that a candidate for licensure may be licensed upon the conclusion of his first year's work in an approved seminary—this examination to be upon his collegiate course and the cardinal doctrines of salvation, and the crucial and full examination upon ordination."

The Synod of South Carolina adopted this overture as its own and ordered it to be sent to the Assembly.

Is there a need to change our law touching licensure? We think there is.

1. What is the purpose of licensure? Our Church says: "Presbyteries shall license probationers to preach the gospel, in order that, after sufficiently trying their gifts, and receiving from the Church a good report, they may, in due time, ordain them to the sacred office." See paragraph 129 of the Book of Church Order.

2. With few exceptions, all the students of our seminaries are doing without a license just what our Book of Church Order says should be done after they are licensed. Our practice does not conform to our law. The practice is right and the law wrong. The common sense thing to do is to change the law.

3. This almost universal violation of the law of the Church leads to confusion, embarrassment, and a solemn license to do what the Presbytery knows will not be done. Fully one-half of the candidates when licensed have calls already for their services and their acceptance of these already privately indicated. Immediately upon licensure the call is put into his hands, accepted by him, and then the Presbytery must and does take immediate steps for his ordination. And yet the Presbytery has just solemnly said to this licentiate, "We do license you to preach the gospel as a probationer for the holy ministry, wherever God in His providence may call you"; yet the Presbytery knew the licentiate would not preach a single sermon as a probationer before a call would be put into his hands. But the letter of the law requires the candidate to be licensed before steps looking to his ordination can be taken. The Presbytery solemnly licenses a candidate to do what he has already been doing for two or, possibly, three years.

4. The time comes (sometimes at the very meeting of the Presbytery when the candidate was licensed) for the ordination. The law of the Church says this licentiate must stand another examination, and the General Assembly sitting in Kansas City, 1914, in deciding a judicial case, says that law must be obeyed. Because of the conditions outlined in No. 3 above, many of the Presbyteries had fallen into the practice of substituting the examinations for licensure for the examinations for ordination. In the case before the Kansas Assembly not even a sermon was required. The Assembly says all the examinations must be held. The truth is, our Presbyteries have come to make the examinations for licensure to be the crucial examinations, and generally the examination for ordination is a mere form to comply with the letter of the law. There are a few exceptions.

5. Let us make the licensure, at the conclusion of the first year at the seminary, to be upon the motives for seeking the ministry, and to ascertain whether the candidate understands the plan of salvation well enough to preach it, and whether he is sound in the cardinal doctrines of salvation. Then make the ordination examinations real and crucial. It is not a difficult thing to withdraw a license to preach; the ordination is final.

The writer, who originated the overture cited above, hopes the approaching Assembly will take steps to cure the trouble. It is significant that the overture was passed unanimously by the Presbytery and Synod. Marion, S. C.

DEATH OF REV. JOHN W. DAVIS.

By S. H. Chester.

Rev. John W. Davis was born in Salisbury, N. C., on July 25, 1849, and died at Soochow, China, on February 24, 1917. He was a graduate of Davidson College, North Carolina, and of the University of Virginia,

and took his theological course at Union Theological Seminary, Virginia. He was appointed as a missionary to China in 1873, and arrived at Soochow on October 7 of that year. Dr. Davis labored continuously in Soochow for forty-two years, with the exception of three years, during which he served as professor in Columbia Theological Seminary, and five years, during which he filled the chair of Theology in Union Theological Seminary in Nan-king.

At Davidson College he was one of the favorite pupils of Prof. J. R. Blake, and about twenty-five years ago he was commissioned by Professor Blake to establish a hospital at Soochow, called the Elizabeth Blake Hospital, in memory of Professor Blake's mother. This hospital was opened in 1897 and has from the beginning been under the care of Dr. J. R. Wilkinson as its principal medical director. During the greater part of the time since it was established the evangelistic work of the hospital has been under the care of Dr. Davis.

Dr. Davis was a man of fine literary gifts and his attainments in Chinese scholarship were surpassed by very few foreigners, and only by those who gave their entire time to the study of the Chinese classics and did very little evangelistic work.

Dr. Davis had been in unusually good health until only a few days before his death, when he became ill with acute pneumonia. At the time of his death he was in the sixty-eighth year of his age.

The funeral services were held in the church in the compound of the Elizabeth Blake Hospital. The casket was carried to the grave by members of our mission, who came from Hangchow, Nanking, Chinkiang and other places. Many beautiful floral offerings by Chinese and foreigners showed the love and esteem in which Dr. Davis was held.

The Executive Committee of Foreign Missions would hereby place upon record its very high appreciation of the long and faithful and efficient service of our departed brother, and directs that a page in our minutes be inscribed to his memory, and that copies of this memorial notice be sent to the members of his family as an expression of our deep sympathy with them in their bereavement, and also that copies of it be published in The Missionary Survey and in our Church papers.

Nothing that anyone else does really matters; it is what you do that will count.

TEACHER TRAINING DIPLOMAS.

By Rev. Gilbert Glass, D. D., General Superintendent.

According to agreement, all churches represented in the Sunday-School Council of Evangelical Denominations of America are hereafter to recognize as diploma courses in teacher training only such as are based on the standard three-year outlines adopted by the Council at its 1917 meeting in Boston. Certificates will be given on the completion of each year of this standard course, and also for the one-year Westminster course, heretofore the standard course of our Church.

It will continue to be the policy of the Department of Sunday-Schools to give certificates for one-year teacher training courses other than our own Westminster standard one-year course when they have been approved as equivalent. In such cases, the certificate will state, however, that the course taken is equivalent to the Westminster standard course.

Diplomas will still be issued for one-year standard courses in cases where study was begun before the issuance of the new standard three-year course—that is, before January 1, 1917.

We cannot too strongly urge all workers who are contemplating teacher training classes not to be satisfied with anything less than the standard three-year course. Those who have diplomas for one-year courses would do well to begin immediately the study of the first-year book of the new three-year course, "Trained Workers." As stated heretofore, this course is by far the most thorough, practical and authoritative series of studies on teacher training ever issued. Former one-year courses were good, according to teacher training standards under which they were written, but there has been continual progress from year to year in this line of study, and no teacher should be satisfied without a diploma for the three-year course.

For the information of those interested, following is the outline of the new standard course:

First-Year Units.

- 10 Lessons on "The Pupil."
- 10 Lessons on "The Teacher."
- 10 Lessons on "A Teacher's Study of the Life of Christ."
- 10 Lessons on "The Organization of the School."

A PRACTICAL NURSE.

Wants care of invalid or child. Good references. Address NURSE, care of Presbyterian of the South, Richmond, Va.

SOUTHERN RAILWAY SYSTEM

OFFERS REDUCED FARES TO

General Assembly Southern Presbyterian Church

BIRMINGHAM, ALA., MAY 17-25, 1917

Round Trip Fares:

Richmond.....	\$28.85	Washington, D. C.....	\$31.75
Norfolk.....	30.75	Harrisonburg.....	29.95
Lynchburg.....	23.80	Charlottesville.....	26.20
Danville.....			\$23.25

Tickets on sale May 14-17; return limit June 1.

Convenient Schedules for Virginia

	U. S. Fast Mail	Birmingham N. Y. & N. O. Special	Limited
Lv. Washington.....	10:05 A. M.	4:35 P. M.	10:45 P. M.
Lv. Charlottesville.....	1:20 P. M.	7:38 P. M.	1:42 A. M.
Lv. Lynchburg.....	2:38 P. M.	10:10 P. M.	3:48 A. M.
Lv. Richmond.....	10:30 A. M.	6:00 P. M.	11:15 P. M.
Lv. Norfolk.....	7:45 A. M.		7:00 P. M.

Lv. Danville.....	5:45 P. M.	12:04 A. M.	5:47 A. M.
Ar. Atlanta.....	6:05 A. M.	12:10 P. M.	5:00 P. M.
Ar. Birmingham.....	12:25 P. M.	5:45 P. M.	11:05 P. M.

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